

THE MCGILL DAILY

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MONDAY, FEBRUARY 27, 1995



BY MAJJA MARTIN

Onlookers watched as Chris Isaac Lardner and Colin Donahue turned themselves over to the Sûreté du Québec last Monday at the Parthenais prison. They had refused to pay fines of \$1000 each for their participation in a blockade against the Hydro-Québec dam project (SM-3) on the Sainte-Marguerite river last June.

Donahue and Lardner, a former McGill student, were two of seven non-native participants who joined in this protest to stop the construction of access roads into the Sainte-

Marguerite river in the Nitassinan area. Donahue said he would "go to jail in solidarity with the Innu who have already been imprisoned for their political actions".

The Coalition pour Nitassinan (CN) has met a consistent backlash for their campaign of non-violent protests against SM-3 since 1992. CN was fined \$25,000 for the blockade that Lardner and Donahue participated in.

Gerry Pascal, from the Centre de ressources sur la non-violence

(CRNV), described the protesters of SM-3 as "isolated in their struggle against the dam, from people in the Montagnais region as well as from urban centres". Over 100 Innu have been imprisoned, or are awaiting trial for their resistance to SM-3.

The SM-3 deal

In 1989 Hydro-Québec announced its plans for its third major dam on the Sainte-Marguerite river. The SM-3 project would occur in two phases: first the actual building of the dam, and second the redirection of the Carheil and Pekan rivers into the Sainte-Marguerite. Currently the Carheil and Pekan rivers flow into the Moisie River, one of the largest salmon rivers in Quebec.

The diversion of the Carheil and Pekan rivers would result in a flooding of 315 km² of ancestral Innu territory, added to the 11000 km² of Native land previously flooded by Hydro-electric projects in Québec. Animal and salmon populations would also suffer due to the reduction in Moisie River.

On June 14, 1993 the Bureau

d'Audiences Publiques sur l'Environnement (BAPE), the consultative branch of the Québec Ministry for the Environment, recommended that the government not authorize the SM-3 project.

BAPE reported that Phase II was environmentally unsound and also questioned the economic need for the project. At this time, several contracts with the US companies were still uncertain. Since then, companies in New York and Massachusetts have pulled out or are reconsidering their contracts.

Premier Daniel Johnson disregarded BAPE's recommendations and, on February 24, 1994, approved Phase I of SM-3, beginning with the building of access roads into Nitassinan. Despite stating that Phase II would need further investigation before it could be approved, Johnson allowed the construction of a turbine large enough to handle both phases of the project.

Not for sale

On April 16th the Innu band council chief Elie Jacques-Jourdain signed a deal with Hydro-Québec for

monetary compensation in return for the land that would be flooded. The contract for \$66 million was to be given over a period of 50 years. Some of the first \$7 million was distributed to the residents, in the form of a \$100 cheque for each of the 2600 band members. 113 of the cheques were returned to the band council by people stating that their land was not for sale.

According to the Régrouppement de solidarité avec les Autochtones, the 700,000 km² Nitassinan territory has never been ceded by the Innu people to either the Québec or Canadian governments by way of a treaty. Hence, for the past 40 years, resource extraction in this territory has been comparable to theft.

CRNV is in the process of organizing a two-day extravaganza to raise awareness around the SM-3 project. It will take place April 28-29th. On the 28th a benefit concert will be held, with part of the proceeds going to the Coalition for Nitassinan. The 29th will be a day of action in which people will be soliciting names for a petition between 10-3 pm on Ste. Catharines St. For more information contact CRNV at 844-0484, or QPIRG.

Roots of a "Dirty War"

ATTACK ON ZAPATISTAS LINKED TO MAJOR AMERICAN BANK

BY M-J MILLOY

On February 11 over 100,000 Mexicans marched the streets of Mexico City to add their voices to the growing chorus of outrage over President Ernesto Zedillo's military offensive against the indigenous people of Chiapas.

Earlier that weekend over two thousand Mexican troops began advancing into the southern state of Chiapas. Their target was the EZLN, an army of Mayan indigenous people who have controlled the area since New Year's Day 1994. Led by Subcommandante Marcos, the EZLN is protesting the extreme economic inequality and political repression in Chiapas.

The military crackdown has come despite Zedillo's overture of "good will" with the January 15 appointment of a federal representative to negotiate with the Zapatistas. Under a growing cloud of repression — including the harassment of human-

rights activists and increased military activity — Zedillo launched the military offensive.

"This is the beginning of a dirty war," declared Mariclaire Acosta, director of the Mexican Commission for the Defense and Promotion of Human Rights.

In the face of Zedillo's abrupt and bloody turnaround, Subcommandante Marcos, Mexican leaders and foreign observers have offered disturbing reasons for the Mexican beligerance.

The Chase Manhattan memo

A leaked consultant's report from the Chase Manhattan Bank suggests that the need to pacify foreign investors may be behind the military crackdown. The report, in Chase's internal "Political Update on Mexico", bluntly asserts that "the government [of Mexico] will have to eliminate the Zapatistas to demonstrate

their effective control of the national territory and security policy."

Riordan Roett, the author of the report, is director of Latin American Studies at the Johns Hopkins School of Advanced International Studies. He is currently on a leave-of-absence and working for the Chase Manhattan Bank in the Emerging Markets Group.

The call to eliminate the Zapatistas comes in the wake of the devaluation of the Mexican peso and the creation by American President Clinton of a 40 billion dollar financial aid plan.

Although Roett does "not feel that the situation in Chiapas poses a fundamental threat to Mexican security," he stated that it was viewed with alarm in the international financial community.

Roett also denied the possibility of a mediated settlement, despite the EZLN's repeated statements of com-

mittment to a peaceful resolution of the conflict. A negotiated accord is "difficult to imagine" since the devaluation of the peso "limits the resources available to the government for social and economic reforms." In Roett's view, foreign investors are to be paid in full before the legitimate needs of the impoverished Chiapas Mayans.

Roett's prescriptions did not end with the Chiapas situation. Under Roett's plan, the fragile Mexican democracy would also be sacrificed for "investor confidence". According to Roett, "the Zedillo administration will need to consider carefully whether or not to allow opposition victories if fairly won at the ballot box."

At a seminar organized by the Centre for Strategic and International Studies on January 11, Roett reiterated his opinions in front of American political and financial leaders.

A military offensive, Roett con-

ceded, would probably have negative political implications for Zedillo, both in Mexico and in the international community. However, the call for war is "essential from the investor point of view". Unavoidably, according to Roett, there "are political costs in bold action".

The leaked Chase Manhattan report is not the only instance of foreign implication in the Chiapas offensive. Subcommandante Marcos, the leader of the EZLN, clearly stated in a communiqué on February 9, that Zedillo's actions are based on his desire to "satisfy the anxiousness for vengeance on the part of the plantation owners and powerful businessmen," as well as to "continue the flight of our riches to benefit the foreign stock market".

continued on page 4



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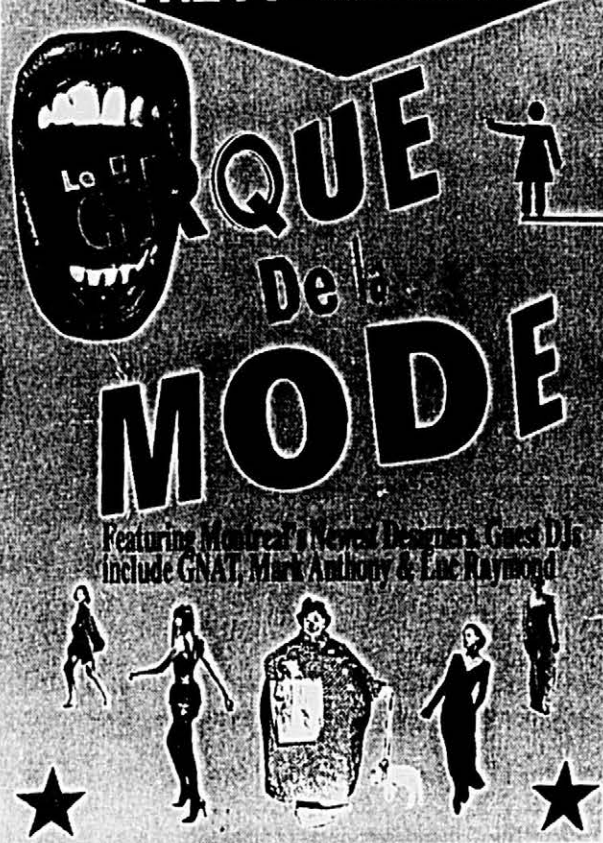
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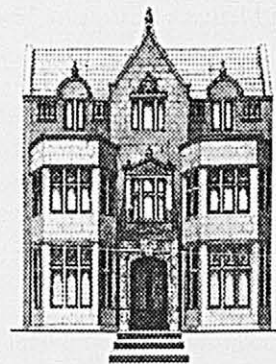
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The sovereignty debate: Moving beyond the politics of exclusion

As the Commissions on the future of Québec wind their way through the province drumming up hype for separation, it becomes increasingly necessary for the *Daily* to expand its coverage of the sovereignty debate.

So far, the Commissions have framed the debate in limited terms, allowing the separatist voice to drown out all others. But the debate is much more complex.

By asking participants what kind of sovereignty they want, the Commissions have carefully sidestepped the fundamental question of whether Quebecers support separation in the first place. As a result, there are very rigid confines to this whole discussion.

This is not a forum in which dissenting views — whether they be federalist or more concerned with issues outside the entire sovereignty debate — are particularly welcome or encouraged.

When Noel Alexander, the president of the Jamaican Association of Montréal, braved the angry glares to make a passionate plea in favour of Canada before the Commission last week, he barely earned a few column inches in the *Journal de Montréal*, and nary a mention anywhere else.

Instead, the mainstream

media remains a battle ground for the English and the French, as our two 'founding nations' strenuously defend their outdated conceptions of this country. But these white anglophones and francophones are only two parts of a complex puzzle: there are many more components to Québec society.

Separatists spend a lot of time insisting that the movement is not ethnocentric, that it is not an attempt to exclude others. So how come so many people don't see themselves as part of the Québécois nation?

The Commissions, with their clear agenda and limited guest lists, are telling reflections of the sovereignty movement itself. This is a quest to strengthen the cultural identity of the entrenched francophone community. A movement that admittedly espouses nationalist goals must be scrutinized very carefully, particularly when it calls for the creation of an independent state for the "Québécois nation".

How long do people have to live in this province before they are accepted as members of the Québécois community?

Granted there are some sovereigntists with very progressive ideas about what an independent

Québec could be. Considering the movement's labour roots, one might expect there to be some potential for a more egalitarian economic structure in the new country.

Yet many of the same people who want to create a politically sovereign Québec also support the North American Free Trade Agreement (NAFTA) and other measures which actively reduce economic sovereignty.

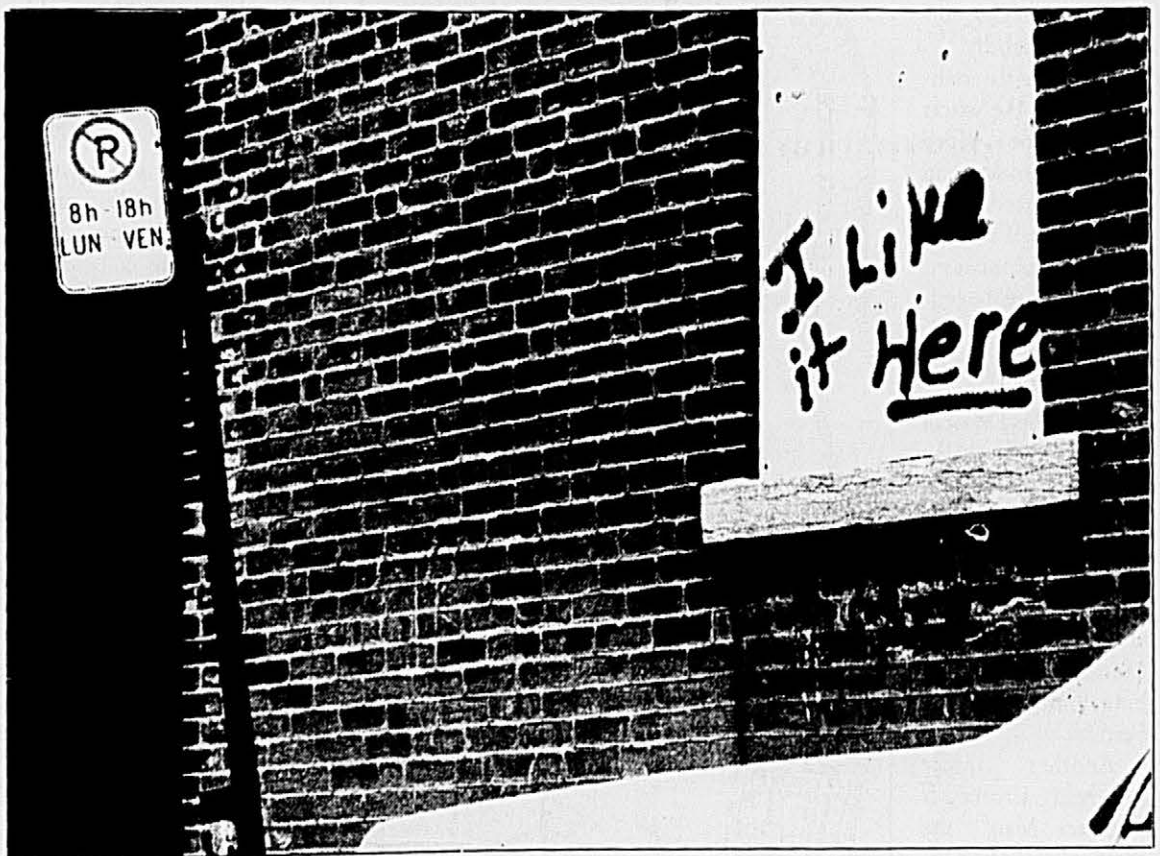
Clearly the Parti Québécois, the Bloc Québécois, and the Confédération des syndicats nationaux (Québec's largest union) have other priorities than eradicating economic injustice.

Our goal for the rest of this year is to attempt to provide a real forum for discussion. We want to give those voices marginalized and excluded by the Commissions and the mainstream media a place to ex-

press their concerns about their future, and the future

If you are interested in writing an article about one of the issues raised in this comment, or something else related to sovereignty and the upcoming referendum, please drop by Shatner B-03 and leave a message for Kabir. Or call the *Daily* at 398-6784/5. Graphic and photographic submissions are also encouraged.

Kabir Ravindra and Robin Perelle



LETTERS

Benevolent guidance TO THE DAILY,

Imagine my shock after reading Aubrey Cohen's February 16th editorial: the *Gazette* neglected to get its facts straight and thus gave inaccurate, perhaps even biased, coverage of Preston Manning's visit to campus! My faith in the media has been completely shaken. Now I'm beginning to wonder if *Maclean's* neglected to check its facts before it printed its "A Measure of Excellence" feature that McGill was a hot-

bed of radical, vibrant, queer-positive activism. I wonder what student organization gave them that impression.

At any rate, I know the *Daily* is not slovenly in its fact checking, and it would never exaggerate or misrepresent anything. It's not like those other publications. I'm glad for that, because I couldn't think for myself without the benevolent guidance of the *Daily*.

ELIZABETH ELWOOD
U3 HUMANISTIC STUDIES

No discrimination TO THE DAILY

re: Monday Feb 13, pg. 5
"lick and lick"? Who approves this

shit? Evidently the *Daily* has added "bad" to the list of things it doesn't discriminate against.

PAT A.

Info on hep B TO THE DAILY

Further to your article "Cheaper Hepatitis B vaccine on its way", in the January 30, 1995 issue of the *Daily*, there are a few pieces of additional information that should be mentioned.

All health care students at McGill are required to receive Hepatitis B vaccinations as part of the McGill Compulsory Immunization Program for Health care students. ANY other stu-

dent who wishes to receive the vaccine may do so by making an appointment with a nurse at Health Service. The immunization consists of three shots given over a six month period.

The author's statement, "The regular cost of the shot is \$75.00" is misleading and should be clarified to spare students unnecessary expense. At McGill Health Service, the cost is \$25.00 for EACH of the three shots for a TOTAL cost of \$75.00.

At the Health Service, we have information pamphlets on hepatitis for any student who may want more information after reading your article. Also, as with any other health issues or

concern, students should feel free to contact a health professional at Student Health Service for information or advice.

ELIZABETH McMAHON
NURSE/HEALTH EDUCATOR
MCGILL STUDENT HEALTH
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Ed. Note: Aberra Gabru your letter is too long. Please come down to the *Daily* office (B03) to cut it down.

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How Do I Look?

WOMEN'S FILM, VIDEO & SOUND FESTIVAL

BY MAIJA MARTIN

How Do I Look? began five years ago as a small informal gathering of women film and video artists at Concordia University who wanted to show and discuss their work. How Do I Look? has since evolved into a three day long festival of public screenings and workshops. The festival addresses and explores issues of gender, race, sexuality, ethnicity and identity.

This year the festival presents the works of over 45 film, video and sound makers, in the week preceding International Women's Day. The submissions are diverse and the topics range from the silly to the severe.

Included in the series is a video by Deborah vanSlet "Sick World III: The Baby", about the conception of her and her girlfriends' first child, Auguste. The premiere screening of the video sold out at the Montreal Gay and Lesbian Film and Video Festival.

Another popular film being screened is "Menses Man", the third episode of a non-existent series by Leslie Taylor, about a man who derives superhero powers from touching menstruating women.

Festival co-organizers Angela Fong and Amanda Aronchick are pleased with this year's program. "There is some exceptional and thought-provoking

work coming out of Concordia," Aronchick said. "We were impressed with the submissions and are looking forward to the public screenings."

works, as well as to hold workshops with the students. This year, Toronto filmmaker Helen Lee, and local videomaker Anne Golden, who works with the Groupe Intervention Video, will be holding a special presentation at the Concordia J.A. deSeve theatre. Helen Lee is known for her films "Sally's Beauty Spot" (1990) and "My Niagara" (1992) which was awarded a Special Jury Citation at the Toronto International Film Festival.

Over the past five years the festival has grown and now is presented in collaboration with the Concordia Cinema Studies Department in Fine Arts and includes sound submissions aired on CKUT FM.

"How Do I Sound? is a good opportunity for those working in sound and radio to get their work on the air and heard in a special program," said organizer Bindu Mathur. "Film and video artists often get more of a chance to participate in festivals." This year's How Do I Sound? program offers a diversity of audio explorations. The voices represented are varied — powerful, satirical and provocative. How Do I Sound? forces the listener to think, question and discuss the issues at play.

This is a not-for profit event, all the screenings are free and open to the public.



As part of the festival, established independent film and video makers are invited to screen and discuss their

Schedule of events:

MARCH 1ST, 1995 - SCREENINGS AT 6PM AT THE CONCORDIA HALL BUILDING, 1455 DEMAISSONNEUVE WEST, H-110. MARCH 2ND, 1995 - SPECIAL SCREENING BY INVITED FILMMAKER, HELEN LEE AND LOCAL VIDEOMAKER ANN GOLDEN. 7PM AT THE DESEVE CINEMA 1400 DEMAISSONNEUVE WEST. MARCH 3RD - SCREENINGS AT 6PM AT THE VISUAL ARTS BUILDING, 1395 RENE LEVESQUE BLVD W., VA-114. MARCH 4TH - WRAP UP PARTY AT THE STRANGE FISH LOFT SPACE, 10 ONTARIO W. SUITE 408. HOW DO I SOUND? WILL BE AIRED ON CKUT 90.3 FM ON WEDNESDAY, MARCH 8TH BETWEEN 9 AND 10PM.

ZAPATISTAS

continued from page 1

For Marcos, the "delivery of the wealth of the subsoil (in Chiapas)", particularly oil and gas, has caused the current offensive. He stated that the "existence of rich, high quality

oil and gas fields" is common knowledge "in the top level government circles of Mexico and the United States."

The American aid package is dependent on increased access to these reserves, Marcos believes. "This is the price of the loan: it will have to be paid in Mexican blood, and with indigenous blood especially, in order

to pay off the debt."

In the communiqué Marcos reiterated both the EZLN's desire for a peaceful settlement and the rejection of the current military offensive. For Marcos and the Zapatistas, resistance will continue: "We will not give up. We will fight on foot; on foot we will die; but we will not return to living-not ever- on our knees."

QUEER CUTS

LBGT international news

COMPILED BY DEREK FUNG

Paul Monette dies of AIDS related complications

Paul Monette, died of AIDS related complications on Feb. 10th. A winner of a the National Book Award, Monette is best known for his autobiography, *Becoming a Man: Half a Life Story*.

Monette's work helped to bring awareness of discrimination against homosexuals into the mainstream. *Becoming a Man* and several other titles such as *Borrowed Time*, *Halfway Home*, and *Afterlife* deal with the devastating effects of AIDS on homosexual men. Monette lost his life companion Roger Horwitz, to the disease in 1985.

In 1974, Monette publicly came out as a gay man. He wrote, "I can't conceive the hidden life anymore, don't think of it as life. When you finally come out, there's a pain that stops, and you know it will never hurt like that again, no matter how much you lose or how bad you die".

New York Times

Same sex marriages in Sweden

As of 1995, same sex couples can now get married under a new "registered partnership" law. The only problem is that, according to a poll, 25% of the civil-marriage officiators refuse to marry same sex couples. Unlike district court judges, these officials are not bound by law to marry queers.

Since January, 30 queer couples have been married, but this number is expected to go up once the weather warms up.

Queer Nation/Seattle disbands

As of Feb. 5th, Queer Nation/Seattle has disbanded.

The Seattle tribe of Queer Nation has been reputed to be one of the strongest and longest enduring chapters.

Queer Nation's greatest contributions have been Q-Patrol, a queer street patrol that has worked to end hate crimes against queers, and Bigot Busters, an organization that provides information about homophobic and extreme/religious right companies.

These two groups, the Lesbian Resource Center, and other groups that keep with the vision of Queer Nation will remain in operation and be run by the community at large even though Queer Nation itself will have been disbanded.

Queer Nation/Seattle

NYU to offer first fellowship devoted to gay rights.

Beginning next fall, New York University will select a third year student for the Tom Stoddard Fellowship, as part of the Arthur Garfield Hays Civil Liberties Program. This will be the first fellowship devoted to gay rights to be established in the US.

The fellowship is in honor of Tom Stoddard who was the executive director of the Lambda Legal Defense and Education Fund from 1986 to 1992.

Associated Press

Russian AIDS scare campaign avoided.

Russian President Boris Yeltsin vetoed the country's first AIDS legislation. The failed law targeted foreigners as the carrier of the disease and would have instigated mandatory AIDS testing at the border. The results could then be used to limit both employment opportunities available to that individual and the extent of their medical treatment.

According to Vadim Pokrovsky, head of the Russian Centre for the Struggle this legislation would have used up 95% of the money available for AIDS research and treatment.

Foreigners have been viewed as the main source of AIDS in Russia. Large migrations have been blamed for a sudden increase in AIDS cases by Russian authorities. But a substantial number of infections are actually due to a failure to observe sanitary norms for blood transfusions and a shortage of single use syringes.

Hunger strike to meet with Pat Robertson

Dr. Mel White was arrested on Feb. 15th when he and 12 other ministers tried to meet with Pat Robertson, head of the 700 Club and member of the Christian Coalition, to talk about Robertson's hatred of queers. Since then White has been fasting until Robertson meets with him, acknowledges hate crimes against queers, and condemns those hate crimes.

White is a gay reverend and is trying to fight the hatred in the "Christian" community which has led to violent hate crimes against lesbians and gays.

If you want to give Rev. Dr. Mel White your support you can e-mail him at mel@casti.com.

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4. Dylan is currently dating:

- A. Kelly
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- C. Who cares, tell me more about WinComm PRO.

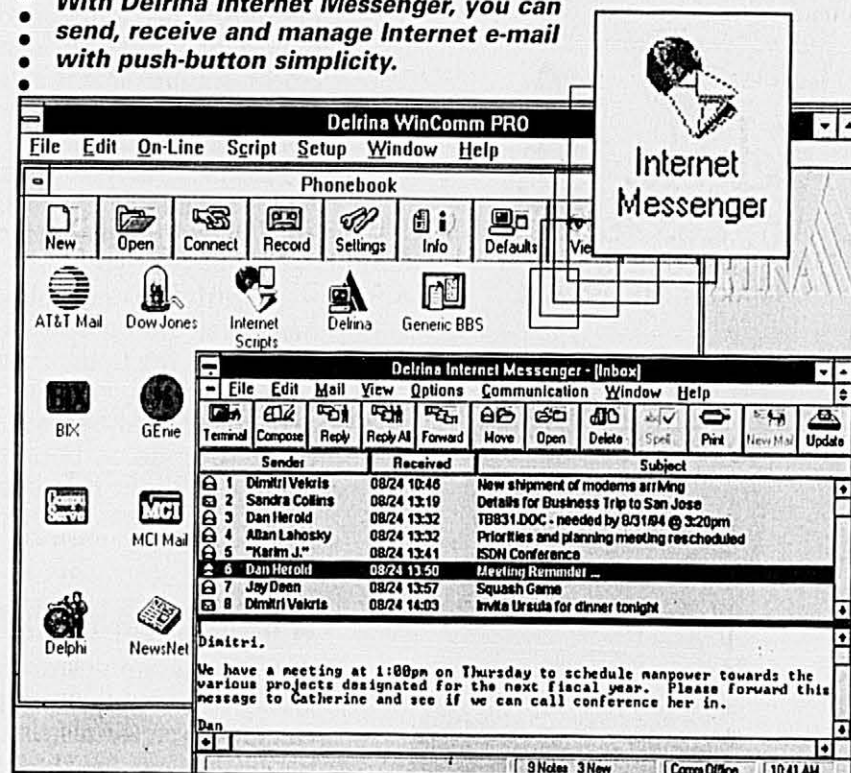
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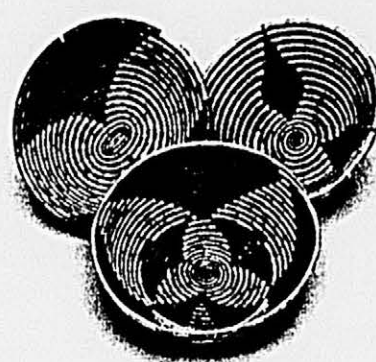
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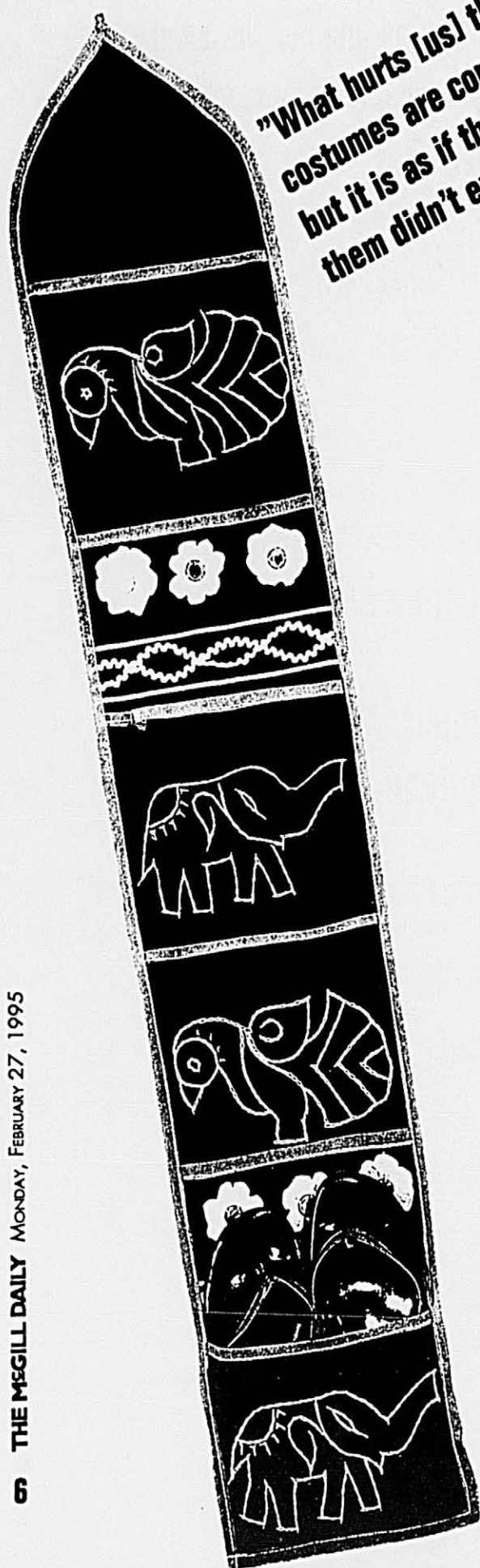


Peruvian
Decorative
Plate



"What hurts [us] the most is that our costumes are considered beautiful but it is as if the person wearing them didn't exist"

—Rigoberta Menchu



BY ANUP GREWAL

The fashion of the "ethnic look" has entered the world of the politically correct, detracting from the underlying issues of north-south relations. Today, being a globally aware, caring citizen means possessing the right "ethnic" clothing and products from indigenous and non-western cultures.

The trade is dominated by corporations that care little for the welfare of the workers who make products for them. In order to counter this exploitation, many Alternative Trading Organisations (ATOs) have formed in recent years. These groups engage in fair trade, promoting small-scale producers by exporting community-based products at prices set by the producers and for which the producers receive most of the profit.

ATOs generally contact grassroots community groups who are too small to engage in mass export. One of the criteria set by ATOs is that these communities use funds generated from their exports to carry out community projects. The groups are monitored by the ATO in order to ensure that there is always a fair distribution of social and economic resources.

Jimmy Pryor of Pueblo to People, an ATO dealing mostly in Latin America, explains that "philosophically, we like the idea that the foreign trade element should be for solidarity purposes and for foreign exchange [in things that] the community cannot get itself."

However, despite their humanitarian outlook, ATOs are unable to effectively combat the negative impact that international trade is having on the underdeveloped areas.

Historically, aid and international trade have benefitted rich corporations far more than poor workers in the underdeveloped countries. The result of aid and trade on poor countries has been dependence rather than self-reliance. ATOs continue to endorse both this dependence on the West, as well the patronising attitude often linked with the purchase of products from underdeveloped countries.

A Dependable Market?

ATOs are non-profit organisations interested in aiding community development projects in poor areas. However, the sustainability of the market of cul-

tural products and its benefit for the world's poor is questionable.

Paul Leatherman, president of the Pennsylvania based International Federation For Alternative Trading (IFAT), an umbrella organisation, admits that the ethics of placing "Third World" cultures at the mercy of the West's finicky trends is a dilemma for ATOs. "This is a fashion and it will pass. Then producer groups will be in trouble."

ATO's have had to take on a greater market orientation because there is a lot of competition from the commercial market to sell the now trendy indigenous cultures, says Sue Shultz of Self Help Crafts in New Hamburg.

Jimmy Pryor of Pueblo to People, an ATO that works mostly in Latin America, agrees. He concedes that ATO's are in a bind because they are "selling products, and to sell products you always need new products. This means you are contributing to the consumer mentality of always wanting new stuff. But if [the producer artisans] stop making new things, you can't sell anything and you are not helping anyone."

Authentic products with a message

Western consumers are looking for "authentic" indigenous cultural products, but at the same time, expect to be tantalized by new and exciting products. The producers of these products are not necessarily expressing their culture, but packaging them in order to fit a Western conception of what their culture actually is.

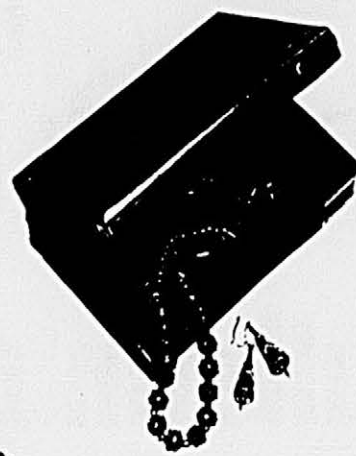
To keep up, organisations such as Bridgehead-Oxfam publish glossy catalogues. The Bridgehead catalogue explains where each product comes from, and also tells the story of the collectives that do the work. The catalogue sells the whole package — the product and the idea of helping the poor worker.

As solidarity with indigenous peoples of the world becomes fashionable, ATOs may be losing the political message behind their existence and the products they sell. Shultz argues that "justice issues are becoming brushed off because of political correctness and the popularity of international culture. It used to be that the most international people were those who belonged to solidarity groups. Now you don't have to be political to be international."

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"[Indigenous peoples] don't want people to buy our products because it is 'pretty good for an indian'. This is saying that the work is inferior but that people will buy it because they have a 'good heart'."

— Michael Whetung



Akha Shaving Kit

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Image vs politics

It is hard to tell why those who shop at alternative chains like the Montréal YMCA's *Boutique Culture* do so. Are these consumers looking for an international image or are they really concerned about the realities of the people behind the product?

Pryor suggests that people in the West are looking for a greater connectedness to their roots. By buying products from certain cultures "there is a hope that they will connect with people who have a spiritual meaning they are missing in their own lives. I think there is a lot of that in the interest in indigenous cultures."

Laurence Leser of *Boutique Culture* says that people do not have money to travel, so they try to find the goods of the world at home. Shultz adds that "it is part of a whole style of being international, from home decorating to world music."

The culture market allows Westerners to feel they are participating in a world culture. Appreciation for the culture is lost because its value is reduced to clothing, music and food.

"This trend may be damaging in the sense that the producers will get their hopes up," Pryor says. "They will make some money but then, [after it fades] they will be left with no more income." He admits that this is a concern because "peoples' traditions are uprooted to produce for the export market" and then in a few years, the market disappears.

Sustaining solidarity

Despite the concerns, ATOs are optimistic about the work they do, and about their ability to transcend the trendiness of having an interest in others cultures. Schultz asserts that the mission of many ATO's still remains and will last longer than the fashion-hype. "Part of our mission is not only to sell the crafts, but also to tell the stories [of the individual producers]."

Karen Gibbs of Aid to Artisans argues "I don't think it is necessarily a bad thing that not everybody knows [the stories] because there are some who do know and they are bringing the solidarity into the mainstream and that is good."

Pryor says that it is important for ATOs to maintain their principles of fair treatment, education and empowerment through decision making. "Up here

we do it by having educational material along with the products. Down there [in the producing communities], we talk about the reasons [we are dealing with them], which are for human solidarity, not just to make money."

ATOs are also continuing to work with poor producer groups to ensure that they will not fall victim to the West's changing tastes. Leatherman points out that ATO's need to continue to "anticipate the market". In May, IFAT will hold a conference of ATO's and producer groups to discuss the changing nature of the culture trade.

He points to the guidelines that many ATOs have in order to prevent dependency on the export market. "ATOs encourage producers to build local markets and use only the surplus for export."

Pryor stresses helping the producer communities to become self-reliant. "If you can teach some people organisational skills, then they can do something in the slum and make themselves less vulnerable to mass hysteria, to being swayed by politicians and big companies. If you can just provide a seed, they can be a lot better off."

ATOs also help communities to fund literacy programs, health and nutritional planning, daycare services and education for the children of workers.

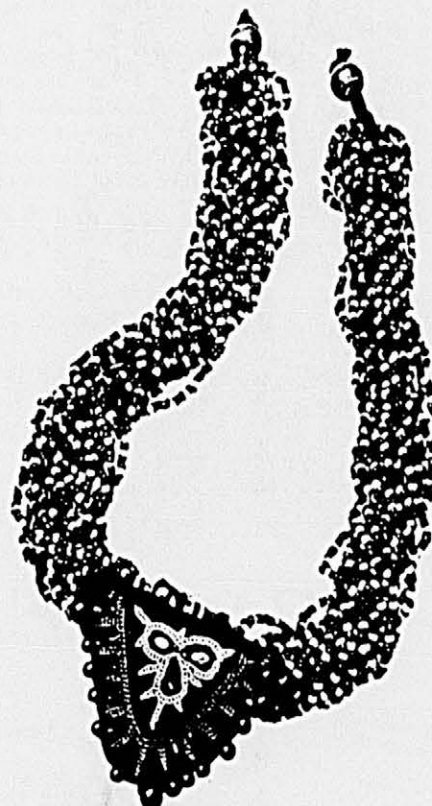
In the meantime, Leatherman says "the best way to help...people is to put dollars in their hands. This is more beneficial than wearing a solidarity shirt and having them remain poor."

The fundamental debate over the ethics of using Western paternalism to sell products remains. There is a certain sense of pity in the attitude of ATO customers, rather than a sense of real mutual interest.

Michael Whetung of the Whetung Gallery in Curve Lake Ontario, says "[Indigenous peoples] don't want people to buy our products because it is 'pretty good for an indian'. This is saying that the work is inferior but that people will buy it because they have a 'good heart'."

At the same time, many artisans from poor communities around the world are looking for a place in the market.

Shultz remarks, "There is a certain amount of interdependence that you can't get away from. We need to look at where the power is and how we exercise that power. We [in the west] are still the ones with the power and the wealth."



York university bulletin deemed racist

AUTHOR DOESN'T EVEN GET A SLAP ON THE WRIST

BY CYNTHIA PERANANDAM
AND ANDIL GOSINE

TORONTO (CUP) — Six years after the fact, York University has been forced to apologize for a disturbing case of racial harassment.

In early 1988 Terry Wright, a security officer at York University, decided to publish a "humorous" office bulletin. But Wright's jokes turned out to be anything but funny.

One of the staff members was portrayed as seeking "the elusive mad bomber of women's groups... to buy the sucker a beer," while another officer was portrayed as the "AIDS-Buster," attired in "faggat" clothing from "Noo Yowk Citay."

The piece that finally got Wright into trouble was one called "WHOOT'S 2".

According to the bulletin, "The three [staff members] don Ku Klux Klan costumes and attend security administration meetings. Halfway through the agenda, the rat pack drop their robes to reveal they are wearing boxing gloves and shorts. They manage to beat the living crap out of everyone attending." Williams, Merith and Hendrickson, the three staff members depicted in the bulletin, are black.

Disgusted by the bulletin, Williams and Hendrickson decided to

take action. They requested an apology and that Wright be suspended for two weeks without pay.

"I wanted Wright to be made aware of the consequences of his actions and to realize that what he had been making fun of was no joking matter," Williams said.

But the former officers' attempt to settle the matter proved to be a long, frustrating process as they moved from one bureaucratic level to the next.

An official complaint was submitted to the assistant vice-president after talks with Security and Parking Director Michael O'Neil proved to be pointless.

O'Neil responded to their requests in a letter that describes the bulletin as "an attempt at humour which turned sour, and although offensive in some eyes, does not warrant any further action other than that which has already been taken."

But Williams, Merith and Hendrickson persisted, filing a complaint with the Race and Ethnic Relations Centre at York University, and with the International Union of United Plant Guard Workers of America. Both complaints were dismissed.

Williams finally brought the complaint to the Ontario Human Rights Commission.

Six years after the fact, Hendrickson, Merith and Williams have re-

ceived a formal apology from the university and been given a monetary award. Williams received \$5 000, while Hendrickson and Merith received \$4 500 each.

Still, Williams is concerned about the message Wright's non-reprimand sends to other staff in the office and to the university at large. Wright continues to be employed by York as co-ordinator of Crime Prevention Services.

"The issue barely caused a stir within administration. And many are bound by contracts and systematic traps to submit unwillingly or unknowingly to discrimination of all sorts," said Williams.

York president Susan Mann called the case a "non-issue," and referred York student paper *Excalibur* to her lawyers. Wright also refused comment.

Williams said that although he is content with the monetary settlement reached with the university, he still feels cheated. "The culprit has not been reprimanded," Williams said. "Instead he was rewarded with a promotion".

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EVENTS SUNDAY

TODAY

•Concordia Women's Centre presents a workshop on "Sexuality and Safer Sex". 19h-21h. Info: Leah or Diana 848-7431.

TOMORROW

•The McGill Student Christian Movement presents Professor Karen Lebacqz, "Humility, Stumbling with God" 19h at the Yellow Door. Info: 288-1707.

•Satish Kumar will speak on "Ecology and Spiritual Values" at the Faculty of Education, 3700 McTavish Room 129. 19h30 Info: Dr Heather Stephens 935-9585.

•Department of History Staff/Student Seminar Series presents George Weisz author of "The Medical Mandarins: The French Academy of Medicine in the 19th and Early 20th Centuries". He will speak at 16h. Thompson House, 3650 McTavish.

WEDNESDAY

THURSDAY

•Armenian Students' Association of McGill University present David Davidian "Reality, Revision and Internet" 18h Leacock 26.

•Centre for Applied Family Studies, School of Social Work presents Tim Stainton and Hilde Besser on "The Positive Impacts of Intellectual Disability on the Family: A Report of a Qualitative Study". 12h30-13h30. Wendy Patrick Room, Wilson Hall, 3506 University Street. Info: 398-5286.

•Department of Epidemiology and Biostatistics presents Antonio Ciampi on "Neural networks: a new approach for modelling in biostatistics". Purvis Hall, Room 25, 1020 Pine Ave. W. 12h30.

SATURDAY

•Japan Awareness Club presents a Ski trip to Mt Tremblant. Bus leaves at 7h30 in front of the Shatner Building and returns at 19h. Sign-up before March 2. Info: 398-9153.

•The North American Jewish Students' Network presents a Gender Issues Symposium: Changing Gender Roles and Judaism. \$5 Samuel Bronfman Building, 1590 Dr Penfield. Info: Ben at 282-6681.

•The Social Justice Committee presents a 1/2 day workshop on Women and Economic Justice. 10h-13h. 1857 de Maisonneuve W. Info: 933-6797.

ONGOING

•Player's Theatre presents its eight annual McGill Drama Festival February 27-March 11. Info: 398-6813.

•McGill Peer Education presents its Second Annual Recipe Contest. Prizes include two hard cover vegetarian cookbooks. Drop off easy, nutritious and tasty recipes at Health Services or at the SSMU desk. Include your name and phone number. Deadline: March 6.

•The Social Justice Committee is offering a series of workshops examining the economic, social, political and environmental challenges facing us today. Thursday March 2, 9, 16, and 30. 18h30-21h, 1857 de Maisonneuve W. Info: 933-6797.

•McGill's Organic Food Co-op orders organic produce and dry goods every Monday between 12h30 and 18h30 in the QPIRG office (3647 University) Info: 398-7432.

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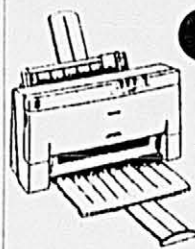
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IN THE DARK ABOUT BLUE BOXES

BY DARREN BEGLY

Even those of us who use recycling bins at McGill don't seem to know what to put in them, shows a recent survey conducted by members of McGill's Québec Public Interest Research Group (Q-PIRG).

Graduate and undergraduate students, and staff took part in this survey. Out of over 200 people surveyed, the majority (54-59 per cent) could only answer one of the three questions which asked for simple facts about recycling on campus. Only 7 per cent of both grads and undergrads correctly answered all three questions, and 13 per cent of undergraduate students couldn't answer any of them.

These results seemed somewhat surprising to Shona Kennedy, a member of Q-PIRG's On Campus Waste Management (OCWM) committee, the group responsible for the survey.

"It's not that the facilities aren't there," said Kennedy, "although some buildings are more equipped than others. What we really need is an education campaign designed to inform more students about the specifics of recycling."

Undergraduate Students' Society VP Internal Cornell Wright attributes this lack of awareness to the diverse habits and upbringings of McGill students.

"People assume that [students] already know everything there is to know about recycling. Yet, the difference in facilities between our background communities, our homes off-campus, and those at school can create confusion as to what we actually can recycle."

As a result, some people will throw all their waste into the blue bins, while others give up and just dump everything in the garbage.

At the moment, most forms of paper waste can be thrown in the recycling bins at McGill, including xeroxes, newspapers, "post-it" notes, envelopes with glassy windows, and glossy magazines such as *Cosmopolitan* or catalogues from L.L. Bean. Plastics and styrofoam products can also be recycled, but only at the cafeteria in the McConnell Engineering Building.

In addition to learning exactly what items are recyclable at McGill, staff and students must also be prepared to change with the times. Civil Engineering Professor Jim Nicell serves on McGill's Waste Management and Recycling Coordinating Group (WMRCG). Nicell says the rapid development in recycling technologies can make it even more complicated to know what goes in the blue box or blue bin.

"What's not recyclable today will be recyclable tomorrow," says Nicell, "which puts an even greater burden on education."

Nicell also called for other professors to do their share of recycling, since, in this area of education, professors would do well to teach by example.

McGill Q-PIRG coordinator Alison Dudley recalls earlier years at McGill when the campaign for recycling was a lot more present on cam-



DAILY PHOTO BY CAMERON BOOTH

PROFESSOR JIM NICELL

pus.

According to Dudley, "we require a continual, almost ritual system of education, in order to keep newer students aware of the environmental impact of solid waste, as well as to inform them about the facilities which are currently available."

Some students pass the recycling test

The OCWM survey asked people if they found it difficult to recycle on campus, taking into account the building in which they spent the most time. The graduate and administrative office areas on campus

than their counterparts in the Leacock and Arts buildings.

One of the reasons for this discrepancy lies in CARE, Concerned About Resources in Engineering. This group of engineering students has been devoted to education about waste management issues for over three years.

Cindy Anderson, a veteran member, says they focus their campaigns on "active participation with students" because "people need to see it happening, to see the results."

Two and a half years ago, CARE set up the first comprehensive recycling centre on campus, in the foyer

In addition, these note pads raise the importance of re-using, another one of the "three R's."

Of course, the best of the three R's has yet to sweep the campus. "Recycling wasted items only puts a band-aid on the symptoms," due to the enormous energy used in the recycling process. "Reducing waste is what really needs to be done, but such a policy would be tough to implement, seeing as there are no methods available to measure its effectiveness," said Nicell.

Reducing waste is really the only sustainable goal to have. But from the results of the survey, it seems hard to

ever, recycling comes right down to being an individual activity, so it will take massive cooperation for it to really work," she says.

OCWM will be further researching the waste stream on campus through a "waste audit" in late March. By piling up, picking through and separating one day's worth of McGill's waste — about six tonnes — the OCWM hopes to accumulate enough information about what recyclable material is getting thrown out, so that effective changes can be made.

In general, McGill seems to be recycling here and there, but not very much on the whole. Some parts of campus have blue bins everywhere while the concept of recycling appears to be unknown in other areas.

According to Wright, the undergraduate societies "often have a lot more pull than the SSMU," when it comes to the politics of each building on campus. The "Green Team" in the Martlet house, has made recycling easy and accessible to almost everyone in the building within a very short time.

In light of CARE, and the "Green Team", the question arises: what's stopping the Arts Undergraduate Society from doing the same in Leacock? I propose a challenge to all the undergraduate societies on campus to get up and do their share of recycling. At the very least, they ought to make recycling facilities and information visible and prominent in their own, individual buildings.

Those interested in participating in the waste audit this March can contact OCWM at 398-7432. Those interested in contacting CARE can leave a message in their mailbox, located in the Engineering Undergraduate Society's office.

"Recycling wasted items only puts a band-aid on the symptoms. Reducing waste is what really needs to be done, but such a policy would be tough to implement, seeing as there are no methods available to measure its effectiveness."
— Professor Jim Nicell, Civil Engineering

seemed to all score with relative ease at recycling.

This could be due to the efforts of the WMRCG, which just recently has provided new, dual-compartment waste receptacles for any interested office staff at McGill. The WMRCG is also responsible for educating the administration on recycling issues.

However, the results were much more varied among undergraduate McGill students. Students and staff in biology and engineering scored better on the recycling difficulty scale

of the McConnell Engineering Building. This centre became the model for other such facilities on campus which the undergraduate Students' Society helped install, such as the one outside the Union building cafeteria.

CARE also helped establish plastic-styrofoam recycling in their cafeteria, with help from OCWM are currently collecting discarded, one-sided photocopies to be put into note pad form. These "second-hand paper pads" remind people that there are two sides to every piece of paper.

imagine people taking the time to find other, non-wasteful alternatives to their regular habits, when they can't even find the time to recycle.

Recycling: every one's responsibility

The results of this survey prompted the WMRCG to order more recycling bins for student areas, but according to Shona Kennedy, student education is still the student's responsibility.

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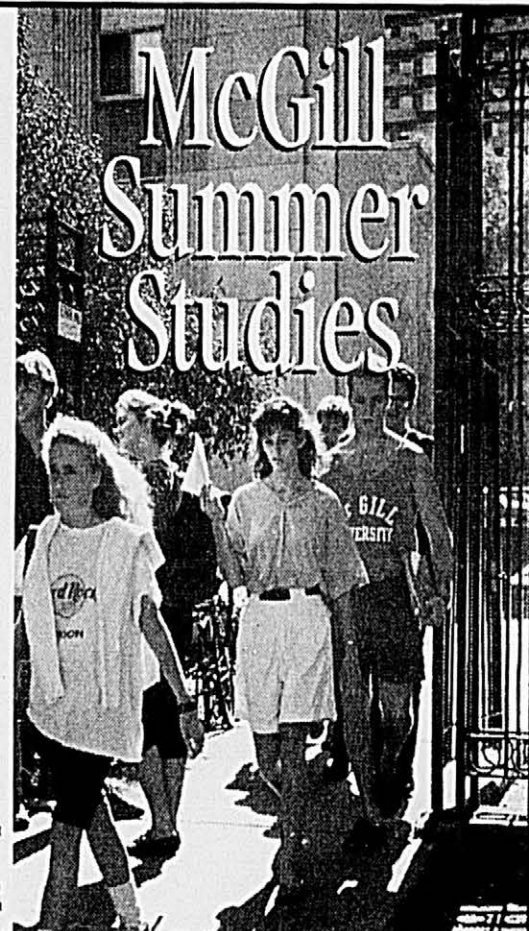
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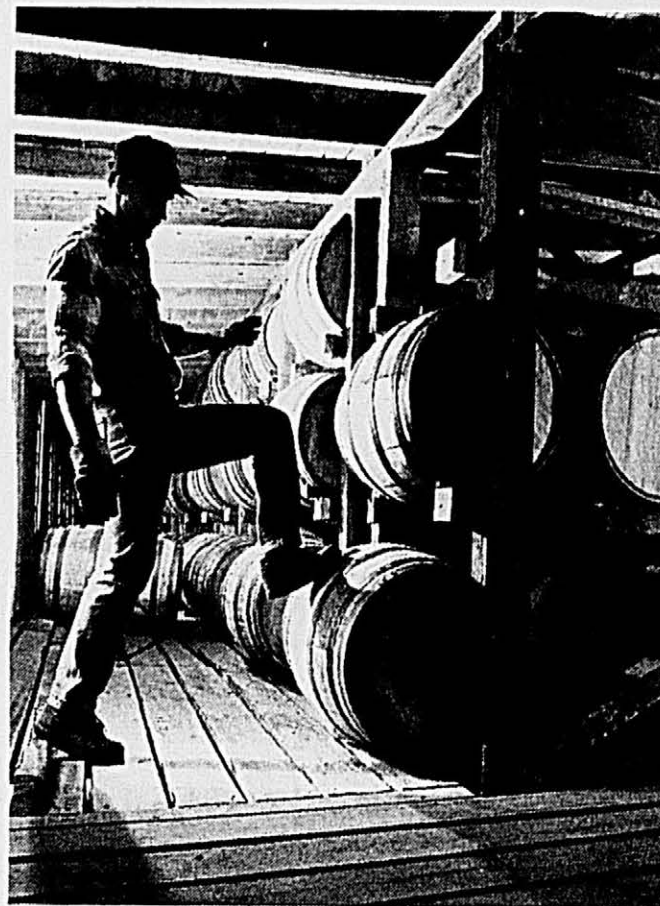
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Not just another picture of Notre Dame

BOLDUS EXHIBIT AT CANADIAN MUSEUM OF ARCHITECTURE

BY CHRISTINA BOUCHARD
Nestled between the Forum and Boulevard René Levesque is a large grey building with cold walls, surrounded by a vast empty yard. Within these walls is the Canadian Museum of Architecture, which, unlike its façade, is inviting inside. The entrance displays large glass doors that open into an auditorium beautifully lit, with natural light shining on uniquely styled furniture. To the right of the auditorium is an impressive oak-panelled room full of stained glass and natural light.

The floor space of the museum is mostly taken up by similar hidden rooms, classrooms, and auditoriums. In fact, the actual space for exhibits is surprisingly small; presently, there are only two exhibits on display.

Until April 23rd, the main attraction of the museum is the photography exhibit, a showcase of the works of Edward Boldus. Boldus was one of the first photographers to take pictures of the monuments, castles, and nature of France. He worked throughout the nineteenth century, and was once commissioned by Queen Victoria to do a photographic journal of her trip across France.

The exhibit is interesting both in terms of its historical and technical displays. Boldus created pictures and experimented with different ways to develop the film. Each picture took hours; the bulk of the work was actually in the developing of the pictures. Though Boldus worked with sea-salt solutions in his early nineteenth century photos, he later em-

ployed an albumen solution to create a much more defined image.

It is easy to shrug off Boldus' work as simply more pictures of Notre Dame. What makes his photographs so special, however, is the fact that they were taken over one hundred and fifty years ago. Although the building itself doesn't change, the surroundings and the differences in the way the building is treated are entirely different, as is amply demonstrated in the photographs.

Each picture depicts a fascinating story about the immense changes that have occurred in the last century. Boldus is a master photographer who captures on film the essence of French architecture in its most natural form. His work presents a fasci-

nating and unique view of French monuments and buildings.

If Boldus' work is not impetuous enough for you to pay the three dollar entry fee, consider the museum bookstore, where you can relax on one of the many plush black leather sofas and leaf through thousands of beautiful architecture and art books for hours on end. With Boldus, countless rooms to explore, and a wonderful bookstore, the Canadian Museum of Architecture truly has much to offer.

THE BOLDUS EXHIBIT IS OPEN UNTIL APRIL 23 AT CENTRE CANADIEN D'ARCHITECTURE, 1920 BAILE AVENUE FOR THREE DOLLARS (WITH STUDENT ID). THE MUSEUM IS CLOSED MONDAY AND TUESDAY.

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